

The Baptist Record

"THY KINGDOM COME"

OLD SERIES, VOL. XXXIX.

JACKSON, MISSISSIPPI, JUNE 21, 1917

NEW SERIES, VOL. XIX, NO. 25

Brother J. H. Fuller is planning for a vacation in August, to be made to East Tennessee, where he will spend a month among old friends.

Dr. R. L. Motley will assist Pastor Fuller in a meeting at Flora in July. His friends in Mississippi will welcome him back for even a short visit.

Dr. J. L. Vipperman, resigning the First church, Columbus, will spend the summer teaching in Baptist assemblies. His family is in Dallas, N. C.

You will enjoy and be greatly helped by attendance on one of the encampments this summer, either at Hattiesburg or Blue Mountain. Put that week in your program.

Dr. W. D. Nowlin becomes associate editor of the Western Recorder. He is a good preacher, strong man, safe leader, and has had editorial experience, willing to try it again. Welcome and godspeed.

The Ripley church has just closed one of the greatest meetings in the history of the church. There were 29 additions. The pastor was assisted by Evangelist T. O. Reese and Singer P. S. Rowland, of Birmingham, Ala.

There is a service which every man, woman and child can render his country and the suffering. You ought to be a contributing member of the Red Cross. This organization proposes to look after the sick and wounded among the soldiers. An effort is now being made to raise \$100,000,000. You may give any amount you choose, but \$1.00 a year is the membership fee.

Dr. J. H. Gambrell will assist in a meeting at Drew, beginning the 20th of this month, and will be in a meeting at Pleasant Ridge, Tippah county, beginning September 1st (Sunday). In this church his brother, Dr. J. B. Gambrell, was ordained to preach, and his father was one of the first deacons. He will be glad to conduct other meetings. We welcome this beloved fellow worker to his old home state and hope that his stay may be long and pleasant.

Evangelists T. T. Martin and D. P. Montgomery have just held a great meeting with the Tabernacle Baptist church, Athens, Ga., of which Rev. E. H. Jennings is pastor. Evangelist Martin laid the foundation the first week, and was followed for two weeks by Mr. Montgomery. The pastor reports that the church was greatly strengthened through the teaching ministry of these consecrated ministers and that fifty-four were added to the church, forty-two of whom were received by baptism.

On July first the trustees have to meet a large debt on the Mississippi Baptist Hospital. All of this is for building and equipment. The amount falling due at that time is nearly \$6,000. The only resource is the Christian benevolence of Mississippi Baptists. If you have subscribed to this fund, now is the time to help. If you have not subscribed you may now make good any lack in the past. There is no agent in the field. This institution is depending on your freewill offering. The State Convention asked the churches for \$5,000 for each of our hospitals this year. Every cent of it is needed beside all that has been subscribed, for other installments of the building debt are due every six months.

In this time when men are talking about conservation, it might be well to look a little into the waste there is in preaching. An examination here would show in all probability a fearful and prodigal waste of preaching. Some of it is wasted doubtless because it is such poor preaching, so little real preparation for it on the part of the preacher, so little truth wrought into the fabric of the sermon. Sometimes it is wasted because the ground is not prepared for receiving the seed. The people have come without spiritual preparation for hearing. How little result do we see from preaching week after week. How the preacher and the people are grieved to see the sermon bring no visible return when it is delivered. Instead of 3,000 being converted under one sermon, there is not an average of one to a sermon. Do we not need to look into this? Paul says something about "then is our preaching vain"—if there is no resurrection. It is not enough that the resurrection of Jesus is a fact; not enough that we accept it as true; but there must be a veritable living experience by faith of the power of the risen Christ. That I may know Him, and the power of His resurrection and the fellowship of His suffering. Let's go back and stop the leak by mending the gap in our experience.

It seems that the grace of God must often have been bestowed in vain, if indeed it was given at all. Paul shows in what condition it is not bestowed in vain, when he says, "And His grace which was bestowed on me was not found vain; but I labored more abundantly than they all." The grace that does not produce labor on the part of the recipient is in vain. Grace is not opposed to work, is not intended as a substitute for work, but as a means of producing work. Steam and machinery are not labor-saving devices, but devices for making labor effective and productive. So grace is not a lazy man's friend but a worker's source of power. The grace, if there is such, that does not produce work is vain. Work out your own salvation, for it is God that worketh in you. Jesus did not say, My Father worketh and I don't have to work, but "My Father worketh hitherto and I work."

The meeting place for religious leaders of all denominations who are interested in social work is the annual Sociological Congress. It was born in a Presbyterian church and its officers have always been loyal churchmen. Its president is Governor C. H. Brough, of Arkansas, who is one of the leading Baptist laymen of the South. Dean J. L. Kesler, of Baylor University, Texas, who is chairman of the department on the "Church and Social Service," is anxious to have as many of the church leaders as possible meet him in the Congress at Blue Ridge, N. C., July 30, to consider for four days how the churches of the South can best prepare for the most severe test of her history during the war and immediately following it.—Secretary McCulloch.

President J. W. Provine, of Mississippi College, says that the receipts for ministerial education have fallen off to nearly one-third of what they were a few years ago, that the debt has grown to be oppressive and unless contributions come in generously help will have to be denied a large part of those desiring to attend college. This is the month to remember all our educational work.

It is said that Billy Sunday has agreed to hold a meeting in Atlanta, beginning November first.

Student government was introduced in Furman University several years ago. President Poole says it has fully justified itself and has come to stay.

Mr. Herbert C. Hoover, National Food Director, is urging all pastors to preach on food conservation on July first. You may take as a text "Gather ye up the fragments."

Now we have Doctor Clear as pastor at Tupelo. Bethel College put the extra letters in. If good preaching makes a man a D. D., it is his by right. The same school puts D. D. to R. H. Tandy.

We are in receipt of resolutions passed by the Sunday School of the First church, Columbus, in appreciation of the character and service rendered by Dr. Judson L. Vipperman, the retiring pastor. We join them in their affectionate esteem and regret his going from our force of kingdom workers in Mississippi.

Dr. M. G. Thompson, of Hot Springs, says: "I have made all the arrangements about the convention. We are to have it at the Eastman Hotel, as usual, and we will entertain the officers, editors and their wives. There will also be free baths to all delegates during the days of the convention. As you know, The Eastman can care for over a thousand people, with every convenience, and their rooms will only cost \$1 per day."

The Watchman-Examiner tells of a place unnamed where the Presbyterians and Baptists "federated" and retained the Baptist preacher for a pastor, who publicly pledges himself to silence, both public and private, upon the subject of baptism. It is a plain case of treason against the authority of Jesus Christ. But are there not some preachers that are absolutely silent on this or other important teaching? The only self-respecting thing to do is to "shun not to declare the whole counsel of God."

President of Crozer Baptist Seminary thinks that if the Bible is not changed so as to eliminate many "obviously foolish things, the Book will lose its influence and fall into disuse." The thing that puzzles us is how a man with such senseless and anti-Christian ideas can have any connection with a Baptist school. It is just such rottenness as this that makes people unjustly suspicious of the very name of seminary. What is the matter with our Northern Baptist brethren that they cannot save themselves from such a shame as this?

The report from the Sunday School Board meeting of last week will be of particular interest and can be read in another page. It shows a most vigorous and aggressive policy which will command the confidence of all our people. There can be no doubt that a man of faith and courage is at the helm and great wisdom is shown in the plan of work projected. It elicits our sincerest admiration. The proposal to bring two new men to the staff, Drs. E. C. Dargan and H. C. Moore, is splendid, and we sincerely hope they may see their way to accept the places tendered them. It is a needed work and they are the needed men.

"PULLIN' AND BARKIN'."

A boy was one day driving his dog to a heavily loaded wagon, as the story goes. A man came meeting them. The dog stopped, raised his bristles and began a hearty barking at the man.

"Don't be afraid of him, Mister, he won't bite," said the boy, "you see it's a heap easier to bark than it is to pull."

We have all seen this piece of boyish and doggish philosophy many a time in our lives. A mission collection was on. The pastor and some of the members were trying to get a good offering. The load was heavy, but with all hands at the job it could easily be done. But all at once a good brother or two began a dismal howl about "methods" of mission work. Sometimes they even went so far as to declare it takes ninety cents to get ten cents to the worker on the field. Nearly all had to go to expenses. I remember one such brother once who made this absurd claim, and when handed a copy of the Southern Baptist Convention Minutes showing that the cost had really been less than 10 per cent for all expense replied that he had been taking the word of others. As a matter of fact, he had rather bark than pull.

On another occasion there was a convention for Sunday School and B. Y. P. U. work. A number of brethren were on the program. They met, and all through the meeting there was nothing but debating unimportant points and not really touching the questions at issue. The brethren had gone to the meeting without really preparing their speeches on the subjects assigned, and when the time came to speak it was much easier to criticize, find fault and kick generally than to discuss subjects they had not prepared on. "Barkin'" was easier than "pullin'."

The professional barker is with us all the time. He finds it easy to find fault with the pastor, the deacons, the Sunday School Superintendent and in fact with everything. If he would get into harness and pull he would not have so much time, nor inclination to bark at others. Sometimes he is a deacon, and might be called "Brother Barker." It is told of him that one day Brother Barker was telling his experience. It was somewhat as follows: "Brethren and Sistren, I have been in this church nigh on to fifty years. All this time I have been in the harness and sometimes I feel like the old harness is almost worn out." His good wife jumped up at this and got in the pertinent remark: "Brother Moderator, Deacon Barker says he thinks the old harness is almost worn out. Land sakes, I don't see why it should be damaged any at all for he has never used anything except the 'backin' straps."

Perhaps many others use mostly the backing straps of the Lord's harness. It is all right to use backing straps or to bark when it is necessary, but deliver us from the fellow who does nothing else.

Yours,

BILLIE.

Read the request of Chaplain Zeno Wall for help in securing a tent in which the soldier boys may meet for worship.

HELP NOW.

On the 5th of August the First Mississippi Regiment of Field Artillery will be mobilized, at which time I shall, the Lord willing, go out as chaplain of this regiment. I am very anxious to render the best service possible to every man in my regiment, and to this end I am planning and praying. In order to do what will be best for our boys, religiously, we are going to have a large tent, organ, and song books, etc., the full amount needed for this equipment will be about five hundred dollars, which amount our people will have to provide, as the army does not make provision for such things. I am, therefore, addressing this letter to Mississippi Baptists asking them to help in this needy work. I am sure that you want your chaplain to have every equipment necessary to enable him to do the best work possible for the boy who is away from home, at times lonely, and home-sick. Send all contributions to Dr. J. W. Provine, Treasurer, Clinton, Miss., and send them as quickly as possible. And friends, do not forget to pray, daily, for us. Many of our fine boys will go on to heaven from Europe, and I am very anxious that they shall hear the Lord say: "Well done, thou good and faithful servant, enter thou into the joys of thy Lord."

The blessings of our God be upon you all.

ZENO WALL.

THE SUNDAY SCHOOL BOARD AND ITS NEW WORKERS.

The Sunday School Board held its annual meeting on Tuesday, June 12th. There was an unusually large attendance of the State members, and the meeting was one of great value. The whole policy of the board was gone over and important decisions made which will affect the conduct of our work.

On recommendation of the corresponding secretary, the editorial department was entirely reorganized upon the following plan:

The term "editorial secretary" will for the present be allowed to fall into abeyance, and the term "editor" is to be used. Dr. E. C. Dargan was elected editor in charge of all matters of lesson preparation in the quarterlies and in the Teacher, and to have general oversight of the graded lessons. He will also act as general literary editor of the board, assuming special tasks as they may be assigned to him. Dr. Dargan needs no commendation for his conservative scholarship and his loyalty in every way to the revealed Word of God and our Baptist doctrines.

Dr. Hight C. Moore, now editor of the Biblical Recorder, was elected as editor of Kind Words, Boys and Girls, Child's Gem and the Home Department Quarterly, and also as managing editor, taking care of the matters of mechanical make-up and the general relations with the printer. He will also have other special tasks assigned to him.

Mr. L. P. Leavell is to be asked to divide his time between the office and the field, making his headquarters at Nashville and assuming oversight of the board's technical publications. This will include the B. Y. P. U. Quarterlies, the Superintendent's Quarterly, the Organized Class Magazine, and in

addition all B. Y. P. U. matters will pass through his hands. He will still give his attention to field work, but will adjust this so as to meet the requirements of his editorial duties.

Dr. G. S. Dobbins remains in charge of Home and Foreign Fields, and in addition is to have charge of the missionary features of all our publications, also giving special attention to the matter of missionary instruction in the Sunday School and to the special missionary days.

The corresponding secretary will remain the book editor, supervising the publication of books and tracts. An editorial council will be organized, consisting of the editorial staff and presided over by the corresponding secretary, in which all matters of general policy will be discussed and outlined.

I hope these brethren may all accept these positions, and feel sure that the above program will commend itself to all as being wise and conservative, and at the same time a great forward step. With such men we shall be able to make the periodicals of the board more effective than they have ever been. The policy is also in direct line with the action of the Southern Baptist Convention at New Orleans, which instructed us to enlarge our editorial force.

Mr. H. L. Strickland, who is already one of the field secretaries of the board, was put in charge of the adult Sunday School work in accordance with the instructions of the convention. He will be asked to make his headquarters in Nashville. Other plans for the more effective management of the field work were projected.

As the first edition of 10,000 copies of the New Testament for distribution among the soldiers has been entirely exhausted, and the demands are coming in from every side, it was voted to order a new edition of 20,000 copies to be printed at once.

I. J. VAN NESS,
Corresponding Secretary.

EMERGENCY MEN.

On the basis of gifts to home and foreign missions, Mississippi is called upon for only 650 of the 10,000 emergency men the Laymen's Missionary Movement hopes to secure. A few of these have already been secured and the full number should be forthcoming, if some wide-awake laymen in each community will assert their inalienable right to be of service in the kingdom. In every case a zealous layman may count on his pastor to back him up in such a worthy effort.

The following facts should be borne in mind:

First, this movement cannot cost a member more than five dollars a year, unless he volunteers to contribute more. The pledge is for five dollars, and only one call can be made a year.

Second, a member may withdraw at any time by giving notice. This is not likely to occur except in cases of unforeseen misfortune.

Third, the annual call will be made for a most worthy and urgent cause which the boards are not in a position to take care of.

Laymen presented this cause to the men

of the leading churches of Knoxville on May 27th, and secured about 200 cards. One brother, who visited a suburban church, called for five and secured nine; another asked for fifteen and thirty-two responded.

Several laymen have written for leaflets and cards, expressing a desire to sign a card themselves and also to induce others to sign. This affords a rare opportunity for laymen to render service in a noble cause and secure for themselves a rich blessing. Shall we not hear from a goodly number of Mississippi men? Macon has already assumed her quota.

J. T. HENDERSON,
General Secretary.

Knoxville, Tenn.

DEACONS TAKING NOTICE.

I have just read the article by "Constant Reader." The article he refers to, "Why Don't the Deacons 'Deak'?" was interesting when first read, but more so now on second reading, since it is under discussion. I will say, to begin with, that I am a deacon, and though I am not yet very old, I have been for some time, at several places, among a variety of fellow deacons and church members, and under some very different kinds of pastors, both good and otherwise. It would be interesting to know whether Brother "C. R." is a deacon or not, so that we may know whether he speaks from experience or from observation. Possibly he will let us know later. In reading an article like his, one should know something of the motive that prompts the writer before the article can be properly judged. On the face, and at glance an article may seem plausible and right when on closer study it may be wrong; while on the other hand an article may seem wrong, but may be right. As to this present article, I suspend judgment until more is known as to just why it was written. It may not be amiss, though, for one to criticize it just a little. I, for one, do not believe in running down and finding fault with our preachers, either as a class or as individuals, unless we know that one is not right and that he should be suppressed, and from my experience they are very few. Some of course, may not do or say or think just as we may think that they should, but do we as deacons do as they think we should? When men, supposed to be called of God, doing a work accepted by our denomination, make what we as individuals think are mistakes, let us not take these faults and parade them before the world, but let us when we get the chance talk to these men and try to learn why they do thus and so. Then if we are not satisfied we may consult other preachers and brethren in which we have confidence and try to come to some solution of the matter. There is no doubt that there are some preachers who may not be quite so much an honor to our cause, but I do not think that the way to suppress them is to advertise their deeds. The brother closes his article by saying, "Wake up, brethren, shoulder your responsibility, and so help the deacons 'deak'." From the nature of the foregoing remarks, he must surely mean those renegade (!) pastor brethren he speaks of! From the way some of these seemed to

hop about they must be already awake!

Now as to why deacons don't "deak," I think the reasons are various, — and then some! They are both personal and impersonal as they concern the deacon himself or those with whom he has to deal—those both above and below (if he is to be considered not on a par with the "common" member!). Really, the subject will take too long, and is too broad for full discussion here, so I will give only a few personal reasons. The first thing that seems to be our duty is to look after the support of our pastor and the mission cause. That should be an easy matter, and would be if we had the right kind of church members, but alas! Now, who is responsible for our membership and the condition of same is something else and would call for more discussion. Personally, I hate to beg a member for money that he should know it is his duty and privilege to give (or pay). Who should inform him as to this matter is also the other question. I believe that this matter of finance is gradually and in some places rapidly being improved. In my estimation the one great way for a deacon to "deak" is for him to live. The reason so many do not "deak" is because they are dead. Really, some seem not even to be regenerated. These cannot be expected to work, and so may be left out of the question. They, of course, need salvation. Others of us are asleep; possibly some do not even know that we should work, so we just don't. We need to be waked up, then we need to have an inspiration, a vision! We should see what our church, our community, our cause at large needs. To accomplish this end we should be trained, or train ourselves, to read books on our denominational life and doctrines, the Bible first of all, of course, and we should subscribe to our denominational papers. Then we need to take more part in the Sunday School and prayer meeting work. Possibly with us, as a class, we may perhaps put the prayer meeting even first as our part, and make it a time when we can come together as a church and commune together, and we deacons can take the place of our absent pastor and help to keep the flock in the spirit, so that when our pastor comes to us his former message may not have been forgotten, but each message may have something on which to build, so that great good may be accomplished. When we do thus we will be awake, and God can and will use us to do His will. Again, some of us realize that there is a work, and that we should do it, but we lack the faith, the strength or the courage to do it. What we need is more prayer, a closer communion with God who has promised us all that we need for His work if we but ask of Him. By thus coming to Him and putting ourselves in His hands we will be given power for what is before us.

In closing, I will say, without calling any names or being personal, I wish that all of the deacons could have heard the sermon our pastor gave to us Sunday. If we could only realize what a heritage is ours as Baptists, what a mission we have in this world to teach the Truth, I feel that more of us would be up and doing our Lord's work.

DEACON.

The Budget Laymen Department N. T. TULL, Superintendent

The following quotation from the new Baptist Manual on Church Organization and Methods strikes at the heart of the trouble in church financial plans:

"Any church financial plans which do not, in their methods of application, enlist and culture the people in the grace of Scriptural giving are inadequate and inefficient even though they produce a given sum of money. We have been too much satisfied when we have succeeded in raising a respectable collection for a given cause, if only one tenth of the actual church membership had a part in giving it."

The matter of raising money for the support of the Lord's work is secondary to the blessing that is brought to the heart of him who is led to give it. For this reason our financial methods should be such as will reach and develop every member of the church in the grace of giving. No method will accomplish this result except a systematic method of giving. No systematic method of giving is sufficient that is not based on some definite standard. The budget plan provides for fixing a standard to be met by the church, as the amount to be raised for all causes, and as to the distribution of the funds. This enables the church member to give intelligently.

One thing that will help to strengthen the budget idea is this: The individual church member should leave it to his church to administer the funds that he gives in support of the Lord's work. That is the proper function of the church. But we have conducted church financial methods in such way in the past that the individual member could not trust his church to make a fair and equitable distribution of the money he might give, so that every cause would get its just proportion; hence he must designate how the money is to be used when he gives it into the hands of his church.

The church treasury should hold one common fund out of which every cause represented by the church should get its proportionate amount of support, according to its need, and on a definite percentage basis agreed upon by the church. This is provided for in the budget plan. This simply means the putting of business methods and common sense in the handling of church finances, and it makes it easy for the individual member to give his money over to his church to administer for him. God will honor the church that does business for Him in a business way.

A tour through the Delta brought the "Budget man" in conference with several mighty fine bunches of men. One meeting was at church, two in bank directors' rooms, and one in a cotton buyer's office. The places visited were Hollandale, Leland, Indianola and Itta Bena, with a stop and a few handshakes with brethren at Vicksburg, Greenville and Greenwood.

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EDITORIAL.

OUR TRAINING CAMPS.

Our present national emergency has brought into being many training camps where men are being trained for the responsible places of officers in the army. Other great camps will soon be provided for the training of half a million men who will form the first contingent of the great American army for the preservation of liberty. It is America's hurried answer to the demand for preparedness which has become a necessity. These are places of intensive drill and study. News from some of them shows that they require exceptional fitness physically and mentally, and that the life is exceedingly strenuous.

But we are thinking now not of the camps for training men for their part in "the great world war," but rather of the training for the real battle and business of life. No disposition here to minimize the value of our government's training camps, nor to undervalue the purpose for which the young men are training. The government has our cordial endorsement and support in this righteous undertaking and the young men have our admiration and our constant prayers. They are doing the right thing and in the right way. They are setting others an example of devotion to duty and training for the attainment of a purpose which is worthy of all praise and all imitation. But we may be in danger, while turning aside to accomplish a momentary or secondary good, of underestimating the permanent and supreme and universal duty, the preparation for the battle of life and training for accomplishing its purpose.

Unquestionably the preparation that does most for our young men and young women in this regard is Christian education and the institutions that do most to provide the drill for life's duties are the denominational colleges. Recently while talking with a recruiting officer who has charge of a large territory, his advice was asked about the enlistment of boys who were in college. His reply instantly was that they should be kept in school. General Wood, in charge of the Southeastern War Department, recently in addressing a large body of students on a

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commencement occasion, advised the undergraduates to stay in school. This is the general policy of the government. This is not for the purpose of hindering enlistments. It is in line with the principle of the selective draft. The prepared should go. The unprepared should prepare.

In the present hurly-burly we are in danger of losing sight of the main thing and failing to put the emphasis on our educational work. Education is fitting men for life, any sort of life that is needed and worth while. When the officers' training camps were opened, the call was made for educated men, for college graduates. These were given first consideration as being most fit. One who is in a camp of this kind writes that it gradually develops that emphasis is being placed on mental fitness rather than physical. All of which goes to show that we cannot afford to neglect our own training camps, these Christian schools. It will be a great mistake if we get confused and neglect these places when our young people are in training, or if we relax our purpose to keep our young people in them. This time of crisis has only served to bring out their worth. Let not our minds get confused and these centers suffer by getting demoralized.

On the contrary we should see to it that these training camps for Christian life and efficient service are more and more strengthened to do their best work. Some of them are realizing both their opportunity and their danger and are putting forth special effort to meet the present emergency. This month is Christian Education month. Every Sunday School ought heartily to observe the day, the 24th. Every pulpit ought to sound out a clear note and strong. Every college ought to strengthen itself for a greater year's work. Every Christian ought to help the cause by a generous gift to Christian Education. Don't wait for somebody to come after it, but send it on to Secretary J. B. Lawrence at Jackson. These training camps of ours are doing their part to fit men and women for the battle of life. Help them to help others.

JESUS' PEW IN CHURCH.

Dr. A. J. Gordon wrote a beautiful little book on "How Christ Came to Church." That was a dream, but a very real experience. It tells of His being invited to a pew by one of the members. It is an instructive and inspiring story. But the Bible tells us about some occasions in which Jesus attended the worship in the synagogue and in the temple. These occasions would form a great series of chapters in a great life. Only in one instance is it specifically stated that He sat down. On all other occasions he was busy and active, but on this occasion He occupied a pew. Do you remember where He sat?

The gospel story tells us: "And He sat down over against the treasury and beheld how the multitude cast money into the treasury." Mk. 12:41. This is not the first time He is spoken of as being in the treasury of the temple (see John 8:20), but here He takes His seat for the purpose of observing the people bringing their offerings. All unknown to them the object of their worship and the

recipient of their offerings is in His temple. He is before them now, and they know it not, observing the manner in which they come, the spirit that prompts and the amount they offer. Surely He was deeply interested.

Our worship of today has developed great variety and takes many forms of expression. We kneel, or bow our heads, or reverently stand; we voice our emotions in prayer, either of supplication or confession or thanksgiving. We have elaborate musical programs, including songs and diverse instruments; we quietly sit in meditation, fixing our minds on God or listening to the voice of His messenger. All of these have their place and are acceptable when rendered in the Spirit. Jesus doubtless listened to many of these and as a man took part in them in the temple or synagogue. But we are not left to conjecture about His interest in the worship that expressed itself in making offerings of money in the temple. There was doubtless considerable time taken up, for "many" and a "multitude" are words used to describe the worshipers. Jesus must have been some time observing for He "sat down." His interest was real and great. This sort of worship is liable to be more genuine. You may sing because you like music; you may listen to a sermon because it furnishes the luxury of emotion and thought; but people give because they have a real interest in the work of the kingdom and real love for the Lord. It is a sure sign and test. When you go to church the next time look to this part of the worship and remember the interest of Jesus in it as He observes "how" the money is cast into the treasury. This is the most ancient and not the least honorable way of worshiping God.

LORD, HOW LONG?

One of our best Christian women, who has a son in the training camp, writes in appreciation of what was said in The Record recently about how long the war will last; and her heart cries out to know how many must realize their nothingness and His strength and willingness, before He answers. "How can we help speed the day when He shall put down tyranny and establish righteous law and liberty throughout the world." She says also, "We have a little prayer league here and are begging the Lord to fight our battles for us as He did for the children of Israel, and to spare our young men for service in His kingdom."

To our mind, the answer is there in the same missive that brought the question. The lesson of this war as of all wars is that men should return to God whom they have forgotten. War is the experience of a world out of joint. It is the great train of history off the track of God's will and the effort to get back. In many places the women are quietly forming prayer leagues for the purpose and with the covenant to pray regularly and daily to God for those who are in the camps and in the battlefield. It is good to have a fixed time to pray for this one specific purpose, in which we open our hearts to God and seek to learn His will and come into harmony with it. Let us pray

that the hearts of all may be now submissive to His discipline and inquiring for His ways. Not only the nations in error, but all the nations will feel His chastening rod, for in the Old Testament story and prophecies it was not simply the worst but the best who passed through the fire. And He will purify the sons of Levi and refine them as gold and silver; and they shall offer unto Jehovah offerings in righteousness.

It is for the people themselves to say, "how long?" for if there is no genuine turning to God and dependence on Him, the word to Isaiah remain to be fulfilled, "Until cities we waste without inhabitant, and houses without man, and the land become utterly waste, and Jehovah have removed men far away, and the forsaken places be many in the midst of the land."

SOMETHING OF THE RELIGIOUS CONDITIONS IN THE DELTA.

The religious conditions of the Delta are of vital importance to those of us who are in the Delta and should be of interest to the entire Baptist brotherhood of the State. I do not claim a monopoly of the knowledge of the religious conditions of the Delta, but having been here as long as I have and having recently been over some sections of the Delta, and made some inquiry, I think that I can speak with some certitude.

Many changes have taken place since I first came to the Delta and many of them have taken place within the last few years. Many of these changes have been highly gratifying. The material progress has gone by leaps and bounds and our country is fast becoming a wealthy one. The religious progress has also been considerable, but it has not kept pace, I think, with the material. I would not underestimate the religious progress made by our denomination in the Delta, but facts are stubborn things. There are many of our strategic places well equipped, but not all of them. We hope, however, to see them in the near future provided with all that is necessary to make the cause strong and prosperous.

I have sometimes thought that some of our people are hindered by their prosperity, for it seems at times that they think that their secular matters are of so much importance, that they must neglect their religious obligations.

There are many who are prosperous who are not lined up with the work for the reason that the necessary steps and work have not been taken to enlist their sympathies and co-operation. You will please not get the impression that all of them are doing nothing religiously speaking; for many of them are co-operating with other denominations who are on the field. I know that the question is sometimes raised: Why do they not take a stand for their own church and denomination? The reason is easily seen: they have no leader, no one to organize them, no one to make suggestions as to what their obligation and duties are.

A Presbyterian minister said to me recently: It is easy for you Baptists and Methodists to organize a church, the people are

there, but we Presbyterians have to come on later." There is hardly a place anywhere that there are not Baptists, and Baptists who would do their part if they were organized and had a pastor.

In conversation with the presiding elder of the Greenville district a few days past he told me that he had 18 men in his district and needed two more for another year. I do not know of but one or two places where they have a man in charge of a work but that we should have one also and I do know of some places where there are more Baptists than any other denomination where there are no Baptist churches and hence no Baptist preaching. There is a distinct loss to the Baptist cause in Baptists and in money to do work with. One man said to a brother in my presence not long since: "I waited and waited and it looked like the Baptists were not going to do anything and I joined the Methodist church." The act of this brother is the practice in many places which I could name.

When we lose one we are most sure to lose more than one, sometimes a whole family or families. It is no use to say, "Well, they were not much Baptists or they would not join another church." I would not, and you would not, but some do, and will. As a denomination, we are not meeting the needs of the conditions and until we do we may expect to lose.

There are many things we need. In the first place, there are weak churches with varied intelligence and culture; they can not give the financial aid a pastor needs and should have help. In the second place, these few want and need a well trained and experienced man as pastor. In the third place, we need strong men who are willing to sacrifice some good places to make the work go here. In the fourth place, we need a Delta missionary who can do the work that should be done. (I will not say here what I think should be done.)

Some will doubtless ask what has become

of the work done by our former Delta missionary? It has gone just like yours and mine. If any one doubts the efficiency of his work I will ask him over to look it over.

The appropriation made for aiding weak churches, if I am not mistaken, is about \$15,000, and I think something less than two thousand dollars has been appropriated for the work in the Delta. Three times the amount would hardly be adequate to the needs. I sincerely hope there will be a movement in the direction of the Delta's needs in the near future. There are some other things I may say later.

L. F. GREGORY.

ANOTHER GIFT!

The war doesn't seem to interfere with gifts to Miss Mary Anderson's school in China.

Last week we heard of the thousand dollars given by the governor of Canton and now comes a check from a Baptist brother in Mississippi for \$150.00 to this greatly needed work. Last year this same brother gave \$100.00 to the school and is greatly interested in its growth.

A few more such contributions and our faithful missionary, Miss Mary Anderson, will have the desire of her heart fulfilled.

Help on the good work, brother, sister, by sending for copies of "Keep My Money," the proceeds from this book going to this school.

Address orders for book to David Patrick MacMillan, Clinton, Miss. Price, \$1.05.

If you take out of the Bible all that is said about money and the giving of money, you have a badly mutilated book, from one end to the other. Still some of us grow weary if the preacher says much about money, and our responsibility to support the Lord's work.

THE BOY AND THE FLAG

By John Clair Minot.

Do you know the story of it?

Do you sense the glory of it

With a pulsing rapture that thrills
you through and through?

When you see it gleaming there,

When you see it streaming there,

Do you grasp the meaning of those
Stars and Stripes to you?

You can see the beauty there—

Can you read your duty there

When you see it flutter against the
sky today?

Does it stir the soul of you,

Does it fill the whole of you—

The flag that flies above you and
half a world away?

Think of those who wrought for it!

Honor those who fought for it—

Who gave their lives to save it in
the darksome days of old!

Not a blot is staining there!

Every star remaining there!

All the hopes of millions its
rippling stripes enfold!

Show yourself a man for it!

Do the most you can for it!

Remember that you owe it the
best you have to give!

Duty's voice may call to you,

The post of honor fall to you,

O then to die beneath it were
sweeter than to live!

—Youth's Companion.

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

Remember that June is Christian Education Month. Every pastor is expected to preach on Christian Education and take a collection for Christian Education, and every Baptist is expected to give.

Just as soon as the United States embarked in war it immediately turned to the question of raising money to finance the war. Congress voted a bond issue of seven billions of dollars. The Liberty Loan was launched and the people of the United States were called upon to subscribe to this fund in order to defeat Germany.

Give Money.

In the Kingdom campaign of Christ one of the essentials is money. It takes money to build churches, to pay missionaries, to publish Bibles and literature; it takes money to carry the Gospel to heathen lands; it takes money to build schools and colleges and orphan asylums; it takes money to carry on the work of the Kingdom.

So give money. Give gold, silver. Give it systematically; in special collections; or just any way so you give it. Not to give money endangers the progress of the Kingdom and means destruction of souls.

We need money to pay for the magnificent administration building recently erected at the Woman's College; we need money to pay off the indebtedness contracted on Clarke Memorial College; we need money to secure the rest of the hundred thousand dollars promised by the Educational Board to Mississippi College; we need money to increase the salaries of our professors; we need money to put up additional buildings at all of these colleges; we need money to pay off the indebtedness on the Baptist Hospital at Jackson; we need money to better equip the Baptist Orphanage and to prepare for additional hundreds of orphans that ought to be cared for; we need money to help build some 250 churches in Mississippi where the congregations are financially unable to build; we need money to plant five hundred additional missions in Mississippi; we need money to put a colporteur in every association in Mississippi; we need money to assist our colored brethren in their work; we need money; money, money, money.

And the only way to get money for Kingdom service is for Kingdom servants to give it. If the Kingdom would come without this service then we would not need money, but the trouble of it is the Kingdom won't come. The devil gets the advantage, our forces are beaten back, and disaster follows.

Again I say to the Baptists of Mississippi, give money, for the giving of money means to the Kingdom interests in Mississippi what the financing of the war means to the allies. It means victory.

Educational Christianity.

Shall Christianity become and remain educational? That is, shall it enter the educational field as an educational force. This is not the question of Christian Education as important as that question is, but it is a question fundamental to Christian Education. If Christianity becomes and remains educational then the question of Christian Education is settled. If our people come to feel and believe that the religion which they hold is to become an educational force and is to underpin with its truth the educational system of the State, then they will carry into their religious life a conviction on the question of education.

I maintain that Christianity should become and remain educational. That our people should have a conviction on the question of education as definite and positive as is their conviction on the question of evangelism or missions. As a reason for this faith that is within me I suggest the following:

I.—From the Nature of Education in Its Process.

The process of education is such that it demands Christianity in order to be fully realized. Christian Education is the training and equipping of the individual for the making of a life. The training and equipment is twofold: (1) the implantation of knowledge; (2) the training of powers. This twofold equipment when the ideal is reached gives ability, but the ideal can never be reached unless Christianity takes a hand in the process. Take:

1. The Implantation of Knowledge.

The implantation of knowledge is threefold: (1) concerning things behind a man; (2) concerning things around a man; (3) concerning things within a man. Stated in technical terms this three-fold implantation of knowledge is first, history; second, nature; third, psychology.

Now information concerning these things can be imparted without reference to Christianity or with reference to Christianity. But if information is imparted without reference to Christianity and the things comprehended in Christianity then the process must be incomplete, inasmuch as one great universe will be untouched by the human soul. Take for instance history and if you attempt to interpret knowledge in this sphere without reference to Christianity you will have simply a stream of aimless events. The materialistic teaching of the evolutionist is the inevitable result. Man emanates from protoplasm and evolves through the monkey. If you undertake to impart knowledge in the field of nature without reference to Christianity you will have an enigma. The pessimistic philosophy of Herbert Spencer is the result. Take psychology—if you attempt to impart knowledge without reference to Christianity in this field you will have the

brain secreting thought just as the liver secretes bile.

This is what you have when you attempt to impart knowledge without Christianity. But when knowledge is imparted in the light of Christianity then you have history as the sphere of the revelation of God in providence; nature as the sphere of the revelation of God in the realm of power; psychology as the sphere of the revelation of God in thought. No truth can be properly imparted to an individual until that truth is given setting. No truth has its proper setting until it is viewed in the light of its relation to God and His Kingdom. Christianity turns this light in upon all truth. Hence it should become and remain educational since its mission is essential to the proper impartation of knowledge.

2. The Training of Powers.

Christian Education is the treatment of the powers of an individual with a view of bringing that individual into the ideal manhood or womanhood. In this training you must take into consideration, (1) the nature of the thing you have in hand; (2) the purpose you have in mind. If you do this you will find that no one has been thoroughly trained for the making of a life until that training includes worship and prayer. Christianity must give this.

II.—The Nature of Education in Its Purpose.

It is the purpose of education to equip the individual for life and service. Our public educational system is an effort democracy is making to save itself. The State schools are here to lift up society as a whole into an intelligent appreciation of competent leadership. But the State school within itself can never furnish what the people must have in the way of leaders. And this is because all definite approach to religion is shut out of the State schools. Our State system of education has to foster an ethics of society based entirely upon man's relation to man. But man can never have the highest society until that society is based primarily upon his relation to God. Hence, in order to have the best leadership it is necessary for those who are to become leaders to have the stimulant which Christianity gives. The best society must be underpinned with the principles of truth as contained in the Gospel and shot through and through with the life of Jesus Christ. This being the case the purpose of education, which is to give the best citizens and the best society, can never be realized without the Christian motive. And in order to have the Christian motive as a fundamental force in the educational purpose, Christianity must become and remain educational. We must give enough of the output of our Christian colleges to the schools to keep public education from becoming blind to the superiority of Christian culture. An educational Christianity must underpin our educational life with the fundamental truths which it presents to the world as the base principles of life.

III.—The Nature of Education in Its Ultimate Outcome in the Life and Destiny of a People.

Whatever is to become a permanent fact

WHAT WAS DONE.

in the life of a nation must be put into its educational system. This is proven by the history of Germany. Converse whatever goes into the educational system of a nation will become a permanent fact of the national life. This is also proven by the history of Germany. If this be true, and it is, then Christianity must become educational in order that there may be put into our educational system those fundamental principles necessary to the development of a strong national character. Take the Christian virtues, faith, hope, love, long suffering, self-sacrifice, benevolence, care for others,—the elements that go to make the finest and highest type of character, and if these principles are to be wrought into the national life so as to become national characteristics, then they must be inculcated in the youth of the land during the period of education. An educational system independent of and in opposition to Christianity—and every independent system becomes an opposing system,—can produce this type of character. It is only when Christianity becomes an educational force and projects the truths and principles for which it stands into the educational system that the Christian characteristics become national.

Because of these things and others I am definitely of the conviction that Christianity ought to become and remain educational. This month is given to Christian Education. We want every pastor in the State to preach on the subject. We want every Baptist to contribute to it. May we put the forces of our denominational life into a circulating medium that can be used in the building and equipping of our colleges so that, as a denomination, we can project into the educational life of this State the fundamental truths and principles necessary to make that life what it ought to be. We can only save our public educational system from degenerating into a materialistic, mechanical process by underpinning it with an educational Christianity.

The Commission on Ministerial Relief and Old Age Pensions appointed by the Southern Baptist Convention at its recent session in New Orleans, held its first meeting in the Sunday School rooms in Nashville on Monday, June 11, 1917. This committee is made up of the following members: Allen Fort, W. W. Landrum, William Lunsford, I. J. Van Ness, Austin Crouch, A. C. Cree, T. B. Ray, A. B. Hill, E. W. Stephens. Eight members of the commission were present, and letters were read from the other four expressing regret at their unavoidable absence. Dr. Allen Fort was made chairman, and Dr. William Lunsford was elected secretary and treasurer. Secretary Lunsford was requested by the commission to formulate a plan as a basis of work, and present the same for the consideration of the commission at its next session, to be held September 25, 1917. The commission invites suggestions with regard to a plan from any one who may desire to make such. Address communications to Secretary Lunsford of the commission.

The annual meeting of the Foreign Mission Board, held June 6th and 7th in the First Baptist church of Richmond, was largely attended by the Richmond members. All the state members, except those from Texas, Louisiana and Georgia, were present. Discussions were full and frank and a prayerful spirit characterized all the sessions.

The officers of the board were reelected.

A resolution was adopted requesting the state members to urge upon their brethren in the various states the importance of handling all foreign mission money without charge.

The board made some slight increase in the salaries of missionaries in Argentina and Japan.

In respect to salaries of missionaries in all other lands, a word of explanation seems to be necessary. Brethren must understand that the appropriations for these salaries are made in American gold. While there is always some variation in the rate of exchange, yet in normal times the charges are not sufficiently large to give trouble. Now, however, notably in China, the rate is very much higher and the American dollar in China is worth far less in exchange for the money of the country, than it was a few years ago. It is perfectly obvious that this works a great hardship and that it was necessary for the board to undertake to provide some remedy. After all consideration it was determined, in view of these serious fluctuations in exchange, to adopt a rate of exchange in each case, such as prevails in usual conditions, and to make the salaries of missionaries in these lands conform to this rate. In some lands this will involve extra appropriations, in others the board will get benefit from the arrangement. In the large, however, the additional annual cost to the board will, if the present rates of exchange continue, be in the immediate neighborhood of \$21,000.

A great part of the time of the board was occupied in the discussion of the basis of operation. A few important facts bearing on this must be borne in mind.

The committee on apportionment of the Southern Convention, while treating sympathetically the facts presented to them concerning the actual necessities of the Foreign Mission Board made their apportionments to the several states so that the aggregate fell short of the actual needs, as they recognized them, by the large sum of \$51,000. This report was presented and adopted by the convention on Friday evening, May 18th. On Saturday evening following, the convention realizing that the great work of the Foreign Mission Board would be injured and in some of its departments imperiled if they were limited in their operations to the sum apportioned to the states, adopted after full and informing discussion and without dissent, resolutions reciting the fact that the board needed \$645,000 to maintain the work on the basis of last year; that besides this there was debt of \$40,000 to be discharged and there was an inexorable necessity of increasing the salaries of its missionaries and

of sending out some new missionaries. The resolutions declared that the churches ought to be advised of these needs and earnestly urged to raise their gifts to this object to the sum of \$734,400.

The convention by this action clearly recognized an emergency in the history of foreign missions which needed to be met by unusual effort.

In dealing with this situation the board appointed a special committee on basis of operations. The full report of this committee will be given separately to the public. A careful, earnest and searching survey of the whole situation, cutting expenditures heroically wherever it could be done without vital injury, left us face to face with the fact that the board must have for the current convention year \$703,201.53, or else must fail to meet its obligations already incurred and to provide for the stern and dire necessities on the field.

Let it be clearly noted that while in the judgment of the board it was eminently important to send out this year not fewer than thirty-five missionaries, the amount named above provided for only twelve new missionaries. Let it also be clearly understood that during the past twelve months seven missionaries have died and nine have resigned so that the proposed new appointments will still leave our total missionary force reduced by four. It ought also to be added that these twelve appointments are such as cannot be delayed without serious consequences to the fields to which they are assigned.

In view of the important facts just recited and of the manifest wish of the convention that the board should deal with this emergency promptly and energetically, it was decided to authorize the employment of special men—from one to three in number—who should aid in field work and a campaign committee was appointed consisting of Brethren W. L. Ball, L. H. Jenkins, W. G. Mahone, J. W. Kincheles and J. R. Johnson to care for the details of this special work and to act in an advisory way. It is altogether probable that the extra men needed for field work can be secured from among the missionaries already in this land. If this can be done no additional expense will be incurred.

The figures set by the committee on basis of operation need not stagger us. We are able, fully and aboundingly able, to discharge the task which they set before us. Let it be done faithfully and gladly.

Southern Baptists must not suffer themselves to be stricken with fear, to be stampeded in the conduct of this business of giving the gospel to the perishing millions beyond the seas. Nor must they be so immersed in the new and greater business ahead of them to forget God's work. The testing time is here. If ever in their history they needed to show the quality of their faith and the depth of their devotion, and the steadfastness of their purpose, that time is at hand. There is no sound reason in the conditions at home why there should be any contraction in the work of foreign missions.

(Continued on page 9)

Mississippi Woman's Missionary Union Page

MISS M. M. LACKEY, Editor, Jackson
 MISS FANNIE TRAYLOR, Auxiliary Leader, Jackson
 MISS MARY RATLIFF, College Correspondent, Raymond
 MISS G. C. LONGEST, Building and Loan Fund, Oxford
 MISS J. L. JOHNSON, Jr., State Treas., Training School, Hattiesburg
 MISS D. R. KENT, Personal Service Leader, Forest
 MISS M. M. LACKEY, Corresponding Secretary-Treasurer, Jackson

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All societies are urged to send quarterly reports to Miss M. M. Lackey, Jackson, Miss.
 All funds should be sent to Dr. J. B. Lawrence, Jackson, Miss., except the Literature Fund, which should be sent to Miss M. M. Lackey.

At the council of the secretaries and field workers in New Orleans the proposed Manual for W. M. U. was fully discussed chapter by chapter. Please note on this page what the minutes of that meeting tell of the day's work. Each of us will want a copy of the manual as soon as it is ready. Our Miss Mallory is preparing it, and the Sunday School Board will print it; and it is hoped that it will be ready for our use as a study book by September.

Owing to the high price of printing, we will not receive as many copies of the W. M. U. minutes (New Orleans meeting) as we usually do. Therefore we must be careful in sending them out. If your society would like a copy we shall be so pleased to send it, if you will request it. We shall wait to hear from those wanting copies.

We have on the page today a clipping from the young people's leader, Miss Dixon, in regard to the correspondence course she is preparing. Please read it, and then ask your society to take it up and study it when it is ready. It is specially for our young people's leaders, but it will be most helpful to us all.

We dare not close the notes for the page without emphasizing once more the urgent necessity for us all to be prayerfully alert this quarter in regard to our Training School. We must do our best.

In Regard to the Correspondence Course.

Wishing to come into a more intimate knowledge of the needs of our work, I sent out some questions to the State leaders. In answer to the one as to the greatest problems which the young people's work faced, ten states replied "lack of leaders" or "lack of trained leaders." We realize that in every work today time is not lost that is spent in training. With the Germans pressing hard upon the Allied lines, the soldiers are still kept a year in camp that they may be worth something on the field. The states do not trust the children to untrained teachers. Shall we feel that teaching the children and young people spiritual truths and directing the development of their character that they may become "vessels meet for the Master's use" require no training while teaching arithmetic demands it? Though there are many helps already offered to the leaders, it seemed to me that if some way could be

found to direct their study and help them to think out their problems, it would be possible to increase their efficiency. I felt that a correspondence course could be used in this way. It has been found effective in every other line of educational work. Why not in missions? With encouragement from the enthusiasm with which many of the State leaders accepted the suggestion, I have this spring planned such a course. The one for the Y. W. A., G. A. and R. A. leaders is based on our "Manuals," the "Year Book," Miss Brain's "Holding the Ropes," and two booklets, "The Bible Conception of Missions" and "Prayer and Missions." The course for the Sunbeam leaders is based on the "Manual" and "Year Book," "The Unfolding Life" and "Picture-Work." Besides this in both courses the leader will be encouraged to keep in touch with modern missions through monthly questions based on our current missionary magazines, and there will also be a brief survey of the work on our mission fields. My thought has been to enable the leader to become thoroughly familiar with the organization of our work, to learn of methods of presenting the work in an interesting and telling way and to gain a deeper knowledge of what the Bible teaches of missions and the place of prayer. We have wished that it were possible to offer the course free, but such a policy is not usually wise and it is hoped that where the leader feels unable to afford the course, the society or association will make it possible for her to take it. There will be twelve sets of questions sent to the leader, one at a time, the next lesson being returned with the corrected lesson. I have endeavored to make the questions suggestive and helpful and as simple as possible. For the Sunbeams the cost of the books is \$1.10; for the others, 95c. To this must be added 50c to cover the expense of postage, mimeographing, etc. In my vision of our army of the future, I see our leaders winning more and more victories for Christ through their increased ability to lead.—From Report of Miss Mary F. Dixon.

W. M. U. MANUAL.

From Minutes of the Secretaries' and Field Workers' Council held in New Orleans, May 21, 1917.

The suggestions for the chapter, "Relation of W. M. U. Organizations to Local Church, Association, State and Southern Union," were presented by Mrs. Janie Cree Bose, corresponding secretary of Kentucky, on behalf of Mrs. Wakefield. Discussion of this topic was led by Miss Margaret Buchanan, corresponding secretary of Tennessee.

"The Personal Service" outline was presented by Mrs. Peelman in a very practical way, and the topic was discussed by Miss Dixon, Mrs. Thompson, Mrs. Beddoe and Mrs. Wharton.

"Methods in W. M. U." was outlined by Miss Bertha Carroll, corresponding secretary-treasurer of North Carolina. The discussion was led by Mrs. J. P. Thomas, corresponding secretary of Virginia, and spoken to by Mrs. Peelman.

"Methods in Young Women's and College Auxiliaries" was outlined by Miss Pearl Todd, young people's leader and college cor-

respondent of Georgia. The discussion was led by Miss Traylor, young people's leader of Mississippi.

"Methods in G. A., R. A. and Sunbeam Bands" was outlined by Miss Dixon, and spoken to by Miss Dixon and by Mrs. Byars, junior auxiliary leader of Texas.

Lunch was served at one o'clock. The Council reassembled at 2:15. We were guests of the hospitable ladies of the hostess church.

Opening song, "Lord Speak to Me," was followed by prayer led by Mrs. Joiner.

Resuming the presentation of plans for the manual Miss Lackey, corresponding secretary of Mississippi, gave the outline for the chapter on "Prayer." The discussion was led by Mrs. Joiner.

The subject of giving was outlined by Mrs. J. R. Fizer and spoken to by Mrs. Peelman and Mrs. Bose.

"Suggestions for Chapter on Mission and Bible Study" were presented by Miss Laura Lee Patrick, corresponding secretary for Alabama. The discussion was led by Mrs. C. E. Jenkins, young people's leader of Louisiana and was spoken to by Mrs. Bonsteel, mission study chairman of Florida and by Mrs. Jackson.

"The Subject of Literature" was presented by Miss Northington and discussed by Miss Campbell, Mrs. Peelman, Mrs. Abner and Miss Beswick, secretary for Missouri.

Miss Sue O. Howell, corresponding secretary for Oklahoma, was called on for criticism of the order of the chapters. She felt that the order proposed by the outline furnished by Miss Mallory was satisfactory. Mrs. Byars suggested that the chapter on the W. M. U. Training School be placed last in the manual.

Suggestions for the chapter on "Parliamentary Rules" were presented by Miss Addie Cox.

The chapter on the W. M. U. Training School and Margaret Fund was the last topic for discussion. Mrs. Maud R. McLure gave suggestions for the part of this chapter pertaining to the Training School and Mrs. J. R. Fizer presented the Margaret Fund. The discussion on the entire chapter was led by Miss Beswick.

The Methods and Finance Committee of our W. M. U. Local Executive Committee has decided that it will be best not to print the topic card for 1918. In the spring I wrote to the W. M. U. corresponding secretary in each state asking her if she thought that the topic card was used by the society members. Five of the largest states and four of the smaller ones replied and of these nine only two of the smaller states were said to be using them to any worth-while extent. As is known to you, the topics are given in the W. M. U. Year Book and in Royal Service. Beginning with an early issue the weekly prayer cycle, which was an essential part of the topic card, will be printed monthly in Royal Service and in Home and Foreign Fields. This will save much in printing expenses and I do not believe that the change will affect any except the few societies which used the topic card as the cover of their year book. Please let such ones in your State know that there will be no 1918 topic card.

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HALF MILLION FOR HOME MISSIONS.

B. D. Gray, Corresponding Secretary.

The Annual Meeting of the Home Mission Board was held in Atlanta, June 6-7, 1917. The meeting was largely attended. None were absent without good reason, either sickness or previous engagements. President J. B. Gambrell, Vice-Presidents J. T. Henderson and John D. Mell, Secretary O. F. Gregory, and Auditor W. P. Harvey of the ex-officio members were present, as were all local members and all but four of the State members.

The work by departments had been so prepared by the Corresponding Secretary that the Board was ready immediately to get down to work. Each member had a prepared copy of all the work to be considered in every department of the Board's activities. No men ever went to their task with more seriousness, prayerfulness and diligence. It was soon seen that the numerous and urgent applications for help called for a much larger sum than the Board could appropriate, thousands of dollars beyond the apportionment by the Convention. In view of the tremendous opportunities, however, and the open doors, and the urgent appeals, the Board, following the lead of the Convention as set forth in the apportionment for Home Missions, laid out the work on a scale of \$500,000 for the new year. This then is our slogan for this good year of grace: "Half Million for Home Missions".

Many worthy appeals had to be denied at the cost of much distress and regret on the part of the Board.

The task before the Home Board was never so imperative as now. The opportunities were never so great. World conditions are such as to lay a call upon Southern Baptists that we must heed. Some claim that the great new Foreign Mission field is Russia. Others believe that South America in view of present conditions is the most inviting. Both fields are immense and inviting, but just now we cannot go to Russia. Our Foreign Missionaries are out of Mexico. War conditions in the other Latin-American republics are such as to interfere seriously with our work in South America. Preparation must be made against the day when Russia can be reached, when our Foreign Missionaries can return to Mexico. We must give heed to 600,000 Mexicans on the Texas side of the Rio Grande River and hundreds of thousands of other foreigners in our midst. Above all we ought to be true to our Lord in giving the gospel to the German people in our country. Just now let us make it clear that though we fight imperialism in Germany we love the German people and especially those in our midst. Here is the finest field for the display of the Spirit of Christ and the winning of world-confidence for our sincerity.

We are as poorly prepared for our task in foreign fields as we are for this foreign war. The world looks to America to become the deciding factor in the world war and yet we are found unprepared. We must drill our soldiers for a year before they are ready to cross the sea. We must build thousands of ships and airplanes, and support our own army and navy as well as supply the Allies. The call for economy and thrift has sounded

throughout the whole land. Every one must do his bit, our women and girls as well as our men and boys must come to the rescue, if we are to help save the world from the domination of Kaiserism and spread the gospel of justice, of equality, and fraternity throughout the world.

So with us in our great Home Mission task, we must have our forces enlisted as never before. This calls for development, for enlistment, for intensive work reaching into every church and every member. This is our great task. It conditions our success at home and abroad. Through this Home Mission agency we must win by our evangelistic forces the lost to Christ—must enlist them in his services, must equip them for work.

We must help struggling churches into life and vigor and efficiency. We have not yet come to realize fully what we could do if our homeless churches were properly housed and equipped and their membership intelligently led into active co-operation for our denominational progress.

We make bold to say the supreme task of Southern Baptists is the proper training and use of our vast forces, converting them into an army of conquest for Christ. We are impotent everywhere just in proportion as we are weak here. Religiously America holds the key as she does in the great world-war. They say that if the war lasts through this year then its final issues will depend absolutely on America, and that on America's munitions and food supply, and in turn on the South since other sections cannot materially increase their food supply. In the last analysis, they say it will be the Southern farmers' fight.

Now a similar line of argument can be applied to the religious task that confronts us. The South last year sent \$700,000,000 elsewhere to pay for supplies that we ought to have raised ourselves. We must feed and clothe ourselves. And this doctrine must be applied in our religious life. We are as unprepared, even more so, to meet the spiritual demands upon us as our nation is to meet the exigencies of this world war into which we have been drawn. May we put into our task something of the vigor and bigness that our government is throwing into its job. Congress with an overwhelming majority voted \$7,000,000,000 for bonds as our first contribution to the world war. The figures stagger the mind, but in this mighty war nothing little will count.

On the other hand, we must think in big terms in the war that we are waging for Christ. The testing day is upon us. There ought to be no slackers now.

Under the select draft, when the call was made by the President, ten million of our young men registered for service. Hundreds of thousands had previously volunteered and were in training for the battle fields on the Belgian front. What a splendid exhibition of patriotism! What a fine body they constitute! The very best in the land! Young graduates from colleges and universities, splendid fellows fresh from their business, sacrificing their prospects for the future for the sake of their country and humanity!

The Allies look to the United States to decide the issues of the war. Our first con-

tingent under Major General Pershing has landed in France. The President has delivered to Russia a great message. It has stiffened the Russians, strengthened the other Allies and startled Germany.

It is said by some of the British papers that in President Wilson's message to Russia he stated the case of the Allies better than they had ever stated it themselves. It was magnanimous. He claimed for the United States no indemnity, no territory, no rewards of any sort but the rewards that come from a great fight for right and justice for all people throughout the world.

May we not gain a lesson therefrom? Let it be our holy task to save our own land and through it all lands by the saving gospel of our Lord Jesus Christ. Our day of opportunity has come. Surely we will not fail to meet it.

Home Mission Rooms,
Atlanta, Georgia.

WHAT WAS DONE.

(Continued from page 7)

There are a thousand reasons in the fields to which we are carrying the gospel why we should not only maintain the enterprise as we have it, but why we should also enlarge and extend it. The whole world situation cries out to us articulately and clearly to rally to this great interest. Opportunity after opportunity challenges our faith and our devotion. Let every loyal Baptist who loves his Lord and loves his fellowmen, be willing and even anxious to do his part, not only his "bit," but his utmost, toward hastening the coming of the kingdom of God in all the world. Let us, every one, give and pray and labor as never before.

The Foreign Mission Board under a deep sense of responsibility would earnestly insist that all over the territory of the South this enterprise may have free access to the minds and hearts of our people. Let them know of its necessities, of its achievements of its wide purposes, of its golden opportunities. Let its cause be pleaded on its own merits. Let the Baptists of the South understand that this board conducts for them the only Christian work of any kind which they are doing for the hundreds of millions of people that sit in darkness and in the shadow of death. Let the Baptists of the South be made to realize that this enterprise gathers up in itself all the various departments of Christian work which we have in our home situation. Evangelism, church organization, local missions, Sunday School work, Christian education — every blessed thing which we have in all the complex religious life of our people is bound up so far as our work on foreign fields is concerned in this one great enterprise. Let them once understand this and the answer will astonish and delight us.

A. E. BOOTHE,
R. H. PITT,
R. E. GAINES,
R. B. GARRETT,
I. P. TROTTER.

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Freckles

The fairer the skin the more ugly it is when marred by freckles; and they are not necessary at all. As soon as the warm sunshine or the hot wind bring them out, and with the natural embarrassment that every woman feels, get a package of **Kincho**; this is the easy way to remove them. If **Kincho** is used at the first sign of the ugly spots, they'll automatically disappear overnight. Any druggist has or can get **Kincho** for you. Use **Kincho** soap too. It's astonishing how it helps keep the freckles away once **Kincho** has removed them.

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Book 1. "The New Convention Normal Manual" (Spilman, Leavell, Burroughs); cloth, 50 cents; paper, 35 cents.

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Book 3. "Talks With the Training Class" (Slattery); 50 cents.

Book 4. "The Seven Laws of Teaching" (Gregory); 50 cents.

Book 5. "The Graded Sunday School" (Beauchamp); cloth, 50 cents; paper, 35 cents.

Book 6. "What Baptists Believe" (Wallace), or "Doctrines of Our Faith" (Dargan); cloth, 50 cents; paper, 35 cents.

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Book 7. "The Heart of the Old Testament" (Sampey), or "Old Testament Studies" (Burroughs); cloth, 50 cents; paper, 35 cents.

Book 8. "Studies in the New Testament" (Robertson); cloth, 50 cents; paper, 35 cents.

Send 35 cents for a copy of "The Convention System of Teacher Training," by Dr. P. E. Burroughs.

These books are carried in stock at Jackson and can be mailed promptly. Order from

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WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

SYRIAN RELIEF.

Thousands of women and children are starving and relief work seriously hampered by a persistent but absolute erroneous press report stating that "since the severance of diplomatic relations between the United States and Turkey, large amounts of money contributed in this country for the relief of destitute Syrians and Armenians have remained in the treasuries of the societies raising the funds, because there was no medium through which to transmit them."

The statement is doubtless well intended but is decidedly false and liable to do great harm to the hundreds of thousands of destitute people, many of whom are starving and to whom the American Committee for Armenian and Syrian Relief is sending without hindrance every dollar of money that can be secured.

This American Committee for Armenian and Syrian Relief is the only committee ministering general relief in this area. They have at no time either before or since the severance of diplomatic relations had the slightest difficulty in transmitting funds or in administering them through responsible consuls, ex-consuls, American missionaries and other reliable neutral agents, more than 100 of whom are at this moment serving in relief administration without one cent of expense for salary or compensation from relief funds.

Far from having money "remain in the treasuries of the societies raising funds," the treasury is at this moment \$40,000 overdrawn for the simple reason that the committee could not have the heart to turn a deaf ear to the repeated cables begging for food with which to feed the starving.

As to the possibility of getting funds to the Turkish Empire, there are three absolutely distinct and safe neutral channels open to the committee through any one of which they can transmit any amount of money to responsible administrators in the needy sections of the Empire where destitute refugees are gathered and the method of transmission is such that there is no possibility of loss or diversion of the money.

The following cablegram received May 24th, bears on this point:

"Competent committee continues work. American missionaries remaining in interior helped by consuls charged with American interests conduct distribution as formerly in capitol and throughout provinces, undiminished. Committee Constantinople requests continuation of grant \$100,000 monthly."

But, aside from the work in the Turkish Empire, it must be remembered that a large part of our work is among the hundreds of thousands of helpless, homeless, penniless Armenian and other refugees who have fled into the Russian Caucasus, Persia, Mesopotamia and other sections outside the Turkish Empire and within the protection of the Russian and British lines.

The following cablegram received from or through the American consulates will suggest the urgency of the need in these sections, not for a supplementary meal, but for a meal, the first morsel of bread with which to ward off starvation:

"Relief funds finished. Need unprecedented. Require hundred thousand dollars this month (May)."

"Request committee to assume responsibility for ten thousand fatherless children at rate of two dollars per month per child."

"General conditions of refugees has reached critical stage. Nearly two years exiled from their homes. Only negligible proportion have been able to find work in their new environment. What little money or possessions they were able to bring with them now exhausted. Great distress from hunger. Housing bad. Bedding entirely lacking among large proportion. In many districts signs of exhaustion appearing. Larger numbers of old, or sick, or weak men with families to support. Appalling number of widows with dependent children. Majority will not be able to return to old homes for at least one year. Estimate 40,000 orphans here. Need for aid at this time greater than ever before. Urge and implore that New York committee continue its efforts with renewed vigor if the many thousand it has helped are to be saved. We need million dollars for next twelve months."

The committee in the last twenty months has spent three million dollars for relief in Western Asia, without one cent of expense for collecting or administering funds and at the present time has no funds whatever with which to respond to the above cablegrams.

Government aid, such as our government, as well as France and England, have been privileged to give to Belgium, cannot be secured for these people since they have no national organization with which to deal, nor is there any strong protecting government at hand to stand between them and starvation. They are solely dependent upon voluntary contributions to sustain life until they can be restored on a self-supporting basis. The American committee for Armenian and Syrian relief, No. 1 Madison avenue, New York, is the only American committee administering relief in this area, and relief is being administered to the full extent of funds available one hundred cents of every dollar going direct for relief all collecting and administrative expense being met privately.

C. V. VICKNER.

Mississippi Woman's College

The third week of the State Normal has passed. We have a large attendance and work is going ahead well. Among the Woman's College teachers who are working in the normal are Prof. and Mrs. Claude Bennett, Miss Mittie Morris, Mrs. E. L. Bedford and Mrs. Hanna.

We are looking forward to another great encampment. For the first time in the history of our encampments, Frank Norris, of Texas, will be upon the program. We trust that many of our people will come and spend a week of spiritual uplift, intellectual stimulus and social pleasure.

J. L. JOHNSON.

YOU CAN AFFORD A NEW SONG BOOK. FAMILIAR SONGS OF THE GOSPEL. No. 1 or 2. Round or Shape notes. \$3 per hundred; samples, 5c each. 50 songs, words and music. No. 1 and 2 combined \$5 per hundred, 10c a copy. E. A. K. HACKETT, Fort Wayne, Ind.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slightest need of feeling ashamed of your freckles as the prescription ointment—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of ointment—double strength—from your druggist, and apply a little of it at night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength ointment as this is sold under guarantee of money back if it fails to remove freckles.

"Catch Millions of Flies"

The health boards of practically every state approved and used the Universal Fly Trap which catches hundreds of flies—literally bushels. Set it outside by the door and catch the flies before they enter the house. The peculiar construction of the Universal Fly Trap, and the wonderful Universal Fly Bait, which is furnished with the trap, capture the pest by millions. Nothing like it has ever been known. The bait is not poisonous.

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The regular price of this marvelous trap, which will last a couple of lifetimes, is \$2.00. We will send you one at the special price of \$1.00 if you will enclose \$1.00 to the order of your nearest drug store to be added when sending this trap upon which the bait has been placed the right of day payment. Be sure to give us the dealer's name and address.

Universal Supply Company
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Hurrah! How's This

Cincinnati authority says corns dry up and lift out with fingers.

Hospital records show that every time you cut a corn you invite lockjaw or blood poison, which is needless, says a Cincinnati authority, who tells you that a quarter ounce of a drug called freezezone can be obtained at little cost from the drug store but is sufficient to rid one's feet of every hard or soft corn or callus.

You simply apply a few drops of freezezone on a tender, aching corn and soreness is instantly relieved. Shortly the entire corn can be lifted out, root and all, without pain.

This drug is sticky but dries at once and is claimed to just shrivel up any corn without inflaming or even irritating the surrounding tissue or skin.

If your wife wears high heels she will be glad to know of this.



Make Your Kiddies Laugh

Children smile when they take **Foley's Honey and Tar**

1st, It tastes good.
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It will turn a feverish, fretful, coughing child into a happily smiling one.
Because—It puts a healing, soothing coating on a feverish, inflamed, tickling throat. It helps snuffles and stuffy, wheezy breathing. It stops coughs quickly, and it wards off croup.
It contains no opiates, does not upset a delicate stomach, and the last drop in the bottle is just as good as the first. Try it.

NEWS IN THE CIRCLE

MARTIN BALL

The Sunday School Board at Nashville, has invested \$20,000 in Liberty Loan Bonds. This sounds patriotic. However, some may not like it.

The Hall-Moody Institute, at Martin, Tenn., now has an evangelist, Rev. H. H. Drake, of Pittsburg, Tex., having accepted a call to that position.

It is announced that Rev. J. H. Wright, of Adairville, Ky., has accepted a call to the church at Milan, Tenn. They have recently erected a splendid meeting house.

Wake Forest College, N. C., conferred on Pastor C. M. Maddy, of the University church, Austin, Texas, the degree of D. D. He will wear it worthily.

The Sunday School to attain to the double standard, AA-1, is the school at Gorman, Texas. The town of Gorman has a population of 1,000 or less. H. H. Stephens is the pastor.

Dr. M. E. Woldrige, of Martin, Tenn., has accepted the charge of the school at Cottage Grove, in that state. The trustees of Hall-Moody Institute gave him the honorary title of D. D.

The church at Martin, Tenn., last week ordained three young men to the gospel ministry. Dr. E. L. Carr delivered a strong sermon. Dr. J. H. Anderson delivered the charge.

Dr. Chas. Daniels, of Atlanta, Ga., preached the commencement sermon at Central College, Ark. The sermon is said to have been as good as the best. Dr. Daniels is a great preacher and pastor.

Dr. J. B. Gambrell has been added to the faculty of the Southwestern Seminary, and will teach ecclesiology and ethics. It is not stated whether he will be retained by the mission board in his present position.

Plans for the church building at Clarksdale have been submitted by the building committee to the church for adoption and the contract will be let soon. But what an undertaking for such a small band!

Dr. J. L. Johnson, of our Woman's College, delivered the address to the missionary training school, of the Ft. Worth Seminary. It is said: "He literally captured the crowd and made everlasting impressions upon some great vital matters."

Dr. Lincoln McConnell delivered a strong, stirring address on the "Devil and the Kaiser," at the closing session of the Chautauqua in Clarksdale this week. It was enthusiastically received by a very large audience.

Rev. T. C. Carleton, of Oklahoma City, recently closed a meeting with the Tower Grove church, St. Louis, Mo., Rev. S. N. Mohler, pastor, with 50 additions. Among the number to join was a Catholic, a Campbellite, and two Congregationalists. Occasionally they come to the light.

Pastor J. W. Lee, of Batesville, began a meeting with the McLeMore avenue church last Sunday, Rev. Roswell Davis, pastor. Of one thing we are sure, that the church and pastor are getting the pure gospel, and the Lord will honor it.

Pastor W. S. Allen has just closed a good meeting with his church at Merigold. He had the assistance of Pastor Harry Leland Martin, of Indianola, Gospel Singer Robt. Cooper leading the music. There were 14 additions—six by baptism.

Secretary J. W. Gillon, who was called sometime ago to the presidency of Carson and Newman College, Jefferson City, Tenn., has declined to go and will retain his present position as State mission secretary of Tennessee.

The Baptist Advance announces that all arrangements have been made at Hot Springs for the entertainment of the Southern Baptist Convention next May. The convention will hold its sessions in the Eastman Hotel. Over 1,000 people can be entertained in the hotel, the rooms costing \$1.00 per day.

A Campbellite preacher stated not long ago that an answer to the question, "What must I do to be saved?" "could not be found in the four gospels. We at once thought of the colloquy between the Master and Nicodemus (John 3), and especially of the 14th and 15th verses. Why make such a statement?

At Mulberry, Ark., the church is in the midst of a glorious revival, notwithstanding "the other pastors of the town are strongly organized against us because of our refusal to go into a union meeting." Forty-four of the hardest sinners in the town have been converted, and many are uniting with the church. The pastor is doing the preaching.

A SONG LEADER.

Just a word to say to any one needing a man to lead the singing in a protracted meeting:

Herbert Davis, of Arcadia, La., can be had. My people were poor in congregational singing until he came here in our protracted meeting last year and he drilled them and drilled them, and drilled them, and ever since that they sing out well with a full volume of music. I heartily commend him in the matter.

THEO. WHITFIELD,

Pastor First Church, McComb City, Miss.



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The World Evangel--The New Evangel

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New Evangel

Published in 1911

This book has proven so useful and popular that many churches are placing a second order; and others hearing of its value, prefer this to newer books. Ask any one who has used this book and you will get a good testimonial.

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A MESSAGE FROM THE SOUTHERN BAPTIST CONVENTION ON THE WORLD CRISIS.

The entrance of our own country into the great world-war brings us face to face with new conditions which must profoundly affect the lives of our people and the organized religious activities of this convention. Already the country is on a military basis and the consequent reorganization of our economic and industrial life is immediately impending, indeed is actually proceeding.

Our missionary, benevolent and educational enterprises, thrust suddenly into these new and trying conditions are likely to suffer in many ways if we do not make special and sustained effort for their protection and support.

In these testing times the Southern Baptist Convention, the body through which Southern Baptists express their common hopes, aspirations, purposes, and through which they co-operate for common ends, would send a message to their brethren and to the world. We cannot afford to be dumb or to seem to be indifferent.

The seriousness of our situation must not be ignored. No one can forecast the duration of the struggle or estimate the sacrifices which the country will be called upon to make. Brave souls will not blink the facts, but will face them unashamed and unafraid.

At the same time, let all panic and hysteria be put aside. As far as in us lies let the reasonable and normal life of the country be maintained, but let it be borne in mind continually that failure to increase the food supply in every way open to us is sinful and the waste of food is iniquitous.

The disorganization and reorganization which belong to the new situation will call for new devotion to our religious interests and enterprises. The departure now of tens of thousands, presently it may be millions, of our young men from their homes and churches, the special drafts upon the students of our colleges and seminaries, the possible disposition of many of our people answering the call for economy to reduce their gifts to religious causes and the many other ways in which confusion and interruption will probably come to our ordered religious life, call for a new and deeper spirit of devotion and faithfulness. Nor must we forget the new opportunities for service to God and men which the new conditions furnish. Facing the stern and terrible realities of war, men will turn their thoughts instinctively and inevitably to God. There will be in the training camps and in the trenches and in our communities opportunities for bringing men to Jesus such as we have never known.

In the training camps our Home Board, our State Boards and our Sunday School Board will find it possible to co-operate in planned and intelligent fashion in evangelistic labor and in the distribution of the Word of God and other religious literature. We must also take new interest in the business of providing chaplains, not only seeing to it that our own Christian body does its full part in

this respect, but also doing what we can to put strong, devout and consecrated men in these important places. To all these needs and opportunities we must be alert and responsive. This surely is the will of God.

We cannot close this message without reminding our people that it is their Christian duty in a time like this to support heartily in every way possible the men whom we have called to the leadership of the country. Many of us cannot bear arms, but every one of us can do his part, as in the providence of God, it is disclosed to him.

Let us keep in mind whatever disappointments, griefs, disasters may lie ahead of us, that far above the tumult God reigns. The things that cannot be shaken remain. He fulfills Himself in many ways. He makes even the wrath of men to praise Him; the remainder of wrath He will restrain.

It is of special significance to Baptists that the issues involved in the great war concern fundamental human rights and liberties. The cause of democracy is at stake. While we would not vauntingly claim for ourselves any superior devotion to this great cause, yet we cannot forget that democracy is peculiarly a part of our religion, that it is interwoven with all our common and cherished beliefs.

Deeply as all of us deplore war, ardently as we longed and labored to avert or avoid it, we may be cheered and heartened in remembering that we are moved in entering it neither by lust nor hate, but by the love of humanity.

Let earnest and continuous prayer be made to God that a brighter, happier, safer and better world may at length emerge from the welter of strife and carnage.

(Signed) J. B. Gambrell, R. H. Pitt, E. Y. Mullins, C. A. Stakely, E. W. Stephens, L. G. Hardman—Committee.

THE BUDGET IN OPERATION.

Will the budget plan succeed as an adequate means of financing our denominational work? Many of our Baptist hosts are more or less sceptical about the success of it and propose to stick to their old methods which have never been noted for any marked success. Any judgment concerning the success of the budget will have to be based upon its success in individual churches. It is being worked successfully in the following one - Sunday - a - month churches:

Duck Hill.

Two months ago this church voted unanimously to adopt the budget plan of financing our work. The matter of installing the system was delayed till the fourth Sunday in May when Brother N. T. Tull could be with us and start us off right. He brought two helpful messages to the church that day. The church adopted a minimum amount for the year's budget. In the afternoon eight brethren went out amongst the membership and took subscriptions amounting to considerably more than the standard fixed. The fine feeling and enthusiasm which characterized the effort were most gratifying. The men behind the plan, with the co-operation

of the church, expect to work the plan.

Monticello.

Some months ago this church adopted the plan partially, but "it" was not "working" successfully. On the first Sunday night in June and Monday night following, Brother Tull presented the budget in detailed way. A committee of ten men was appointed to take subscriptions for the year's budget. The brethren did their work grandly and came back greatly encouraged, the subscriptions going considerably beyond the standard fixed. These men propose to work the plan.

Our meeting here closed with the church greatly strengthened and revived. Dr. Zeno Wall, of Clinton, did the preaching. His messages were plain, pungent, and powerful, reaching the hearts of people and stirring them to action. The meeting accomplished great good.

Fayette.

This church has been trying the budget plan since the first of the year. It has been worked so successfully and charmingly that no one desires to go back to the old plan. This church is not asking the State Board for any assistance this year as before. The budget is paying all current expenses promptly and enabling the church to send monthly contributions to the general work.

Brother L. D. Posey, of Winfield, La., is here in a meeting with us. He is preaching the gospel with power and the prospects are fine for a gracious meeting.

A Suggestion.

Brother Tull is the right man in the right place. If the pastors will let him go before their churches and follow up the work immediately, the financial problems of our churches will be solved. The special suggestion which I make is this: The next three months will be the special protracted meeting season in our smaller churches. It will in no wise hurt the meetings to give Brother Tull one service in each meeting in which to present his financial plan to the entire membership of the church. Instead of hindering it will help the meeting. In this way he will reach a larger number of the membership of the churches than in any other way.

M. O. PATTERSON.

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DRASTIC WAR DEPARTMENT REGULATIONS IN INTEREST OF SOLDIERS' MORALS.

The War Department is going vigorously after saloons, brothels, bawdy houses, and houses of ill fame in the zones surrounding the training camps of the army. Last week the notorious resorts at El Paso and San Antonio were closed. The War Department is determined to protect the soldiers. A letter was sent out last week to mayors, chiefs of police and chairmen of state committees of defense, enclosing the new congressional law and saying that where these laws are not obeyed training camps will be removed from the section in which they are placed, and, if necessary, from the state. This will absolutely be made good.

This order of the War Department covers the mobilization camps, officers' training camps and all army camps. Hitherto it has not applied to naval camps like those at Philadelphia and Brooklyn, but a decision rendered June 9 interprets it to apply to them.

Sections 12 and 13 of the army bill (H. R. 3445) provide in substance as follows:

The President has power to make regulations governing the prohibition of alcoholic liquors in and near military camps, except that liquors are absolutely prohibited within all camps, forts and officers' or enlisted men's clubs. It is unlawful to sell intoxicating liquors, including beer, ale or wine, to any officer or member of the military forces while in uniform except for medicinal purposes. The Secretary of War is empowered, and directed to do everything necessary to suppress and prevent the keeping or setting up of houses of ill fame, brothels or bawdy houses within such distance from military camps, etc., as he may deem advisable, and severe penalties are provided for those who violate these restrictions.

In his letter to the officials of the states and cities the Secretary of War, among other things, has this to say:

"In the training camps already established or soon to be established, large bodies of men, selected primarily from the youth of the country, will be gathered together for a period of intensive discipline and training. The greater proportion of this force probably will be made up of young men who have not yet become accustomed to contact with either the saloon or the prostitute, and who will be at that plastic and generous period of life when their service to their country should be surrounded by safeguards against temptations to which they are not accustomed.

"Our responsibility in this matter is not open to question. We cannot allow these young men, most of whom will have been drafted to service, to be surrounded by a vicious and demoralizing environment, nor can we leave anything undone which will save them from unhealthy influences and crude forms of temptation. Not only have we an inescapable responsibility in this matter to the families and communities from which these young men are selected, but from the standpoint of our duty and our determination to create an efficient army, we are bound, as a military necessity, to do everything in our power to promote the health and conserve the vitality of the men in the training camps.

"I am determined that our new training camps, as well as the surrounding zones within an effective radius, shall not be places of temptation and peril."

Mr. Baker suggests another important matter in the control of these zones about the camps—the co-operation of the authorities and people of the communities within these zones. Referring to this, Mr. Baker goes on to say:

"As I say, the War Department intends to do its full part in these matters, but we expect the co-operation and support of the local communities. If the desired end cannot otherwise be achieved, I propose to move the camps from those neighborhoods in which clean conditions cannot be secured."

The Commission on Training Camp Activities which the Secretary of War has appointed to advise with him on these matters consists of the following well-known persons:

(Signed) Raymond B. Fosdick, Chairman; Lee F. Hamner, Thomas J. Howells, Joseph Lee, Malcolm L. McBride, John R. Mott, Charles P. Neill, Major Palmer E. Pierce, U. S. A., Joseph E. Raycroft.

This announcement is made through the Washington office of the Federal Council of the Churches of Christ in America, which is seeking to render service in conserving the moral and spiritual interests of the soldiers and sailors.

Fifty Against Two. It is not reasonable to expect two weeks of outing to overcome the effects of fifty weeks of confinement. Take Hood's Sarsaparilla along with you. It refreshes the blood, improves the appetite, makes sleep easy and restful.

Adv.

PICAYUNE.

I am with Pastor Bancroft in a meeting at this point. The meeting makes a fine start, and we are hopeful. God came last night and four were received by profession of faith. We ask that all who read this will remember us in their prayers. The work here is looking up, and Pastor Bancroft hopes to go to full time soon. May the Lord bless The Record.

J. A. LEE.

"What is the surest way to become popular?" "Mind your own business."—N. Y. Freeman's Journal.

"What is the meaning of 'alter ego'?" asked the teacher of the beginners' class in Latin. "It means 'other I,'" responded a pupil. "Give me a sentence containing the phrase." "He winked his alter ego."

MEETINGS OF ASSOCIATIONS.

Associations.	Churches.	Time.
West Judson—Saltillo—Aug. 8.		
Sunflower—Shelby—Sept. 4.		
Oxford—Water Valley—Sept. 4.		
Columbus—Bethel—Sept. 5.		
Monroe County—Athens—Sept. 6.		
Gulf Coast—Biloxi First—Sept. 11.		
Chickasaw—Bay Springs—Sept. 11.		
Lebanon—Sumrall—Sept. 11.		
Judson—Pleasant Hill (4 miles NE Tupelo)—Sept. 11.		
Tishomingo—Burnsville—Sept. 11.		
Lauderdale County—Marion (5 miles N Meridian)—Sept. 13.		
Bethel—Rock Branch (10 miles SW Sumrall)—Sept. 15.		
Mt. Pisgah—Hazel—Sept. 15.		
Hobolochitto—Union (9 miles E of Carriere)—Sept. 18.		
Bay Springs—Montrose—Sept. 19.		
Calhoun—Mt. Tabor (5 miles W of Pittsboro)—Sept. 19.		
Tippah—Ripley—Sept. 19.		
Pearl River—Edna—Sept. 19.		
Trinity Missionary—Arbor Grove (6 miles SE Houston)—Sept. 20.		
Jefferson Davis—Whitesand—Sept. 21.		
Zion—Spring Hill (10 miles SE of Calhoun City)—Sept. 26.		
New Liberty—Rocky Hill—Sept. 26-27.		
Pearl Leaf—Wilson Grove—Sept. 27.		
Strong River—New Liberty (Star, Miss.)—Oct. 2.		
Aberdeen—Central Grove—Oct. 4.		
Walthall—Centerville—Oct. 5.		
Chester—Bethlehem—Oct. 5.		
Carey—Hamburg—Oct. 6.		
Liberty—Rock Springs—Oct. 6.		
Oktibbeha—Pleasant Grove—Oct. 5.		
Louisville—Enon (7 miles E Noxapater)—Oct. 9.		
Yalobusha—Garner (at Scobey)—Oct. 10.		
Jones County—Bethlehem (5 miles E Laurel)—Oct. 10-11.		
Mississippi—Liberty—Oct. 11.		
Rankin County—Antioch (10 miles S Pelahatchie)—Oct. 11.		



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Coldwater—Union—Oct. 17.
Kosciusko—Providence (12 miles E Kosciusko)—Oct. 19.
Lincoln County—Lucien (16 miles W Brookhaven)—Oct. 19.
New Choctaw—Pine Bluff—Oct. 19.
Choctaw—DeKalb—Oct. 26.
Yazoo—Goodman—Oct. 22.
Bogue Chitto—Mt. Pleasant—Oct. 24.
Chickasaw—Enterprise—Oct. 25.
Deer Creek—Belmont—Oct. 25.
Harmony—New Hope (20 miles N Forest)—Oct. 26.
Central—Bowmar Ave.—Oct. 2.
Montgomery—Kilmichael—Oct. 16.

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Sunday School Lesson Notes

BY M. O. PATTERSON, D. D.

Lesson for July 1.

ISAIAH'S CALL TO HEROIC SERVICE.

Isaiah 4:1-13.

Golden Text: "And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then I said, Here am I; send me" (Isa. 6:8).

Introductory. — Our lesson plan takes us back to the Old Testament for the next six months of study. We do well to get our bearings before entering upon this study.

In 1101 B. C., Saul became the first king of Israel. The kingdom continued for 120 years under Saul, David and Solomon. In 981 B. C., the kingdom was divided, under Rehoboam, the son of Solomon, who continued as king of Judah, or the southern kingdom. Jeroboam, the son of Nebat, became king of Israel, or the northern kingdom. The two kingdoms continued side by side for 359 years till 722 B. C., when Israel was taken into Assyrian captivity. Our lessons for the remainder of the year will take up the history of Judah from about 740 B. C., at the close of Uzziah's reign and follow this history from 740 B. C. to about 400 B. C., taking in Judah's captivity and restoration under Zerubbabel, Ezra, and Nehemiah.

Our study begins with the call of Isaiah in the last year of Uzziah's reign. One word around which special interest gathers is "saw." The simplest analysis of the lesson follows what the prophet saw. (1) He saw God. (2) He saw himself. (3) He saw duty.

I. He Saw God (vs. 1-4).

It was in the year that King Uzziah of Judah died—about 740 B. C., when Isaiah had the transforming vision and personal call to service as recorded in the lesson. Several years had passed and the prophet reflects upon that seraphic vision and interprets it in the light of experience.

It matters little whether Isaiah had a dream or how he saw God. The all-important fact is that he had a keen sense of the awful, glorious presence of the personal God. He is completely overwhelmed with the sense of God. Note some elements in the character of God which overawed this man. First, there was a sense of God's glorious majesty. He saw Him "sitting upon a throne, high and lifted up; and His train filled the temple." On the coronation day of King George of England I stood on top-top in London amidst the throngs to catch a glimpse of the royal procession and to see the face of a real live king. I saw it and cannot forget how the royal dress, the royal carriage and the stately majesty of a live king overawed me. But the prophet saw a throne emptied of its human king and Jehovah on that throne high and lifted up. The glorious

majesty of such an One overwhelmed the prophet.

Second, Isaiah not only saw the majesty of God in His kingly glory, but the deference paid to Him by the seraphic messengers. These seraphims seem to be angelic beings, but our concern is more about their deference to Jehovah. Each had six wings, covering their faces with two, their feet with two, and flying with two. The prophet saw, in the covered faces, an act of profound reverence for Him high and lifted up. In the covered feet, he saw an act of sincere humility in the presence of the majestic One. In the flying he saw readiness and swiftness in the serving of God. Go into a Roman Catholic church and observe the quiet deportment of the worshippers. A quiet solemnity steals over one in spite of himself. The deference of the seraphim to Him whose train filled the temple had its effect upon the prophet.

Third, there broke upon Isaiah's vision the powerful searching holiness of God. The angelic messengers took up in antiphonal song, one crying, "Holy, holy, holy, is Jehovah of hosts." Another cried in response, "The whole earth is filled with His glory." The fundamental idea in holiness is separateness. That of moral purity is secondary. So that element in the character of God which breaks upon Isaiah in seraphic song with transforming power, is the "infinite exaltation of Jehovah above all creature conditions, limitations, or conceptions." This, of course, includes the idea of infinite separateness in moral purity.

II. He Saw Himself (vs. 5-8).

Along with Isaiah's vision of God came his vision of himself. God has a prophet in the making. Before he can speak for God he must not only look up, but he must look in. What he saw of God turned his thoughts inward creating a deep sense of sin. "Then I said, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." If we have lost a deep sense of sin, it is because we have lost a clear vision of God. Wherever men have seen God in His true character sin has become more than deflection from duty, or disease, or error of mortal mind, or a necessary step in evolution. But sin, viewed in the light of God's awful holiness, takes the character of personal pollution and inexcusable transgression against the will of God, the essential root of which is found in selfishness and self-assertion against the holy God. The prophet did not excuse his sin, but confessed it to God.

This inward look created also a sense of need for personal cleansing from and forgiveness of sin. These all-important facts are set forth under the figure of a heavenly messenger taking a live coal from off the altar and touching the unclean lips. Then came the declaration to the pen-

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itent man, "thine iniquity is taken away and thy sin is purged." God is calling this man to his prophetic mission. A true sense of sin, the confession of it, forgiveness and cleansing, are vitally essential to efficient service.

As this cleansed and forgiven man looked within he found himself ready to do the will of God. "Whom shall I send, and who will go for us?" The quick response came, "Here am I; send me." This is the glad response of a cleansed, forgiven man. The man of unclean life and unpardoned sin is always slow to respond to the will of God. His eyes are dull; his ears are heavy; his steps are slow in the service of God. Here we find the law of Christian training. That buoyant, joyous experience which follows every genuine conversion ought to be harnessed up immediately as an impelling force for Christian service and development.

III. He Saw Duty (vs. 9-13).

A prophet has been made. He has volunteered for service. Duty will now be defined clearly. Let it be remembered that God never defines our duty clearly until we are willing and ready for such service. Men often pray to be shown duty when they are unwilling to do it. Duty is never defined to one in that state. Spiritual illumination comes only to him who says, "Here am I; send me." The prophet is commissioned to speak for God to the people of Judah. "Go and tell this people." The duty is an unpleasant one. The people have heard, and heard, and

heard, but have not understood. They have seen, and seen, and seen, but have not perceived. They are responsible for this condition of heart. The prophet is now God's agent in giving them a "fat heart," "heavy ears," "closed eyes," as a punishment for their sins. Truth not obeyed always has this effect. This condition will continue till Judah is swallowed up in captivity 169 years later. Verses 11 and 12 look forward to the Babylonian captivity which will continue 70 years. Then there gleams from the prophet's message in verse 13 the sure word of promise that a remnant shall return from the captivity. So Isaiah's commission covers the unpleasant task of warning, rebuking, and blinding but also of comfort.

The prophet of God stands before us pre-eminently qualified to speak for God—a clear vision of God, a correct vision of himself, a specific vision of duty. Space remains only for this statement: Whether one is to be God's prophet or His lowliest servant, the character of service which he renders will be determined by the clearness with which he sees God, the correctness with which he sees himself, the definiteness with which he sees his duty.

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PATRIOTS ALL.

One expression in Dr. Provine's letter to The Record of last week was not very heartily appreciated by a number of his students, and as one of those students, and as a Baptist, with an interest in our college, I beg permission to call attention to this statement.

In the first place, let me say that Dr. Provine has never had a more enthusiastic friend and admirer than I. A number of times I have said—and I say it again—that he is the ideal college president. He is the best school man in Mississippi, and one of the best in the South, and I am one who does not question the purity of his motives. With this statement of my opinion of the president of our college, I feel that I can say what I have to say without fear of being misunderstood.

Let me say here that I have no apology to make for what I am about to say. I speak the sentiments of quite a number of Mississippi College men and of hundreds of level-headed and sane Baptist people over the State.

The Doctor, in his enthusiasm, would "away with the slogan that it is just as patriotic to grow corn as it is to go to France." Now, I am one of those who did not enlist in the battery composed, for the most part, of Mississippi College men. I am at home, raising corn, and with all respect to Dr. Provine, I believe I am just as patriotic as those who constitute that battery. One can love his country without fighting for it. Suppose every patriot should shoulder his gun and away to France in the glorious mission of bloody war, what would become of the country? Suppose I do sell my corn for \$1.75 a bushel, and suppose I do put the money into my own pocket? Has not the Doctor told us in his oft-repeated chapel speeches that the world is going to suffer for this corn? The "Woodrow Wilson of Mississippi" seems to be somewhat out of line with the original Woodrow in this instance. The President takes the position that the man who fights in the furrow is just as truly a patriot as he who fights in the trenches.

With all respect for those "fine, red-blooded patriotic boys," who enlisted at Mississippi College, all of whom are fine fellows and my friends, I submit that they are just as patriotic, and no more so than those who did not enlist. They will tell you, most of them, that they expected to be drafted, and they preferred to enlist at Clinton, in order that they might get into the artillery. This statement cruelly rubs off some of the glamor and shine, but it is true. That is the reason practically all of them give, and it is a good one. That is reason enough. These boys, who were relieved from final examinations, are held up as patriots, while the rest of us are "raising corn at \$1.75 a bushel." It is not the fault of the boys; they are frank to express their motives.

This is the comparison in the Doctor's communication that the large number of men who were eligible, and yet did not enlist in the battery resent. For my part, I never thought that my patriotism was questioned. I did not ask any member of the

faculty what he thought my duty in the matter. I worked that out myself. As to what these gentlemen thought, with all due respect to them, it makes little difference. My friends and enemies at Mississippi College will testify that I do not lose any time chasing around in an attempt to ascertain what people think of what I have done.

There is a large contingent in this country that has been slinging the ink and making patriotic speeches, saying, "Go on, boys!" I do not say, with some, that they should get in front and say, "Come on." They say their country needs their services at home. I give them the right to decide that question for themselves. And I demand that same privilege for myself. One of the professors in the college very sensibly remarked that he had been in the service of his country for a number of years. There were teachers and farmers in that student body who felt the same way—that they could serve their country better at home.

My best wishes are with this battery, composed, as it is, largely of friends. They have a good set of officers, three of whom, including the captain, are Mississippi College men. They could not have been given a better man for chaplain than the Rev. Zeno Wall, but I deny that this organization has a corner on the patriotism of the college, and it is exceedingly regrettable that such a wise and conservative executive as our president should create such an impression upon Record readers, as he has undoubtedly done.

Respectfully,
WILSON McKINSTRY.
Blue Mountain, Miss.

THE MODERN CRUSADERS.

Never before has an army been assembled in a worthier cause than that now being enrolled by the United States. It seeks no conquest, harbors no malice, cherishes no revenge. It goes forth to battle for the right of the weakest nation to live securely beside the strong, so that the safety of peaceable men, women and children on the great deep may always be secure and to end forever the dreadful scourge of war. No army ever ventured on a holier quest or deserved more devoted homage.

But this army will consist of all sorts and conditions of men. They will be surrounded by manifold temptations. Some will go from their home town for the first time. Will they always be strong enough to stand firmly for the right while beyond the restraining influence at home?

Loved ones will constantly surround them by thought and prayer, but a further safeguard may be provided. If your soldier boy would read his Bible every day he would gain a moral strength that would fortify him against every temptation, comfort him in every affliction and settle all his perplexities.

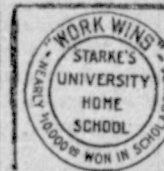
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every knapsack if every one who knew a lad who was going away would give him a copy. Here is a task in which all who stay at home may join. Will you do your share? Send a card for a catalog. The Baptist Record-Book Store, Jackson, Miss.

NORTH SIDE, MOBILE, ALA.

The North Side church of Mobile has just closed the greatest meeting in her history. The preaching was done by Evangelist H. R. Holcomb, and the music was directed by Prof. M. J. Babbitt, both of the Home Board. Some of the visible results were a genuine revival of the church and 18 added to the membership, all of whom were grown people except three.

I am now with Pastor Hill in a two-weeks' meeting at Stonewall, and the prospects for a great meeting are encouraging indeed. Pray for us.
W. E. FENDLEY.

REJOICE WITH ME!

For two weeks the life of Brother C. D. Potts, formerly of Mendenhall, has been in the balance while he lay in a sanitarium under a double surgical operation. Friday his physicians despaired of his life, but he has taken a turn for the better. "Very much better" was the answer over the telephone this morning. I knew him but little in Mississippi, but have learned to trust him since getting closer to him, and to lean with confidence on his council. I rejoice in his prospects of recovery. Rejoice with me!

In good hope behind the blood,
R. A. COOPER.
Amarillo, Texas.

SHORT TALKS ON THRIFT.

(By G. T. Howerton, Mississippi A. & M. College.)

Some More Easy Thrift Money.

In our spring contest, John Wamble, Nettleton, Miss., took first prize among the boys (\$5) and Arthur Lewis, Canton, took second prize. Among the girls, Willie Greaves, of Hattiesburg, got first prize (\$5), and Mary Taylor, Laurel, got the second prize.

Now for the fall contest. This is the plan of it: You are to do something by which you can learn thrift during the coming vacation, and then write a true story of that doing, and in competition with all other boys and girls of your school who desire to compete you are to win first place. Your teacher will then send your "Thrift Story" to the A. & M. College, to compete with all others sent in from all the schools of the State, which should reach us by October 15, 1917, and if yours is the best, you will receive \$5 in cash, if second best you will receive \$3 in cash. Simple, isn't it, but not quite so easy as the other one. Then you boys must compete with girls in this case, and that will make it harder on you. But you have the best chance to do something as a basis for the true story. You can raise corn, tomatoes, chickens, pigs, melons, work for someone, sell papers, books—anything to learn how to earn and save money. Still I look for some girl to win this first prize. They are getting busy in Mississippi with canning clubs and gardens, and making dresses and hundreds of other useful things. Let us have 100 schools enter this contest. It is open to schools of all grades and pupils of all ages. Organize your contests in every school. Interest your local banker, and get him to put up some local cash.

CYCLONE RELIGION.

The letter to the Romans, the twelfth chapter, eleventh verse, we read, "Be fervent in spirit, serving the Lord." "A cyclone is a doing agency followed by a calm. Then we should have a religion that does something and says as little as possible about it after it is done. However, in observing the lives of men we find religious people of two classes—those who do little and say much, and those who do what they can and say nothing about it. -Or, those who are religious during exciting moments, and those who are religious each day.

Of the first class the cyclone is on the outside of the individual. Life and property is about to be impaired, or destroyed by the physical cyclone. Those people who in times of sickness or accident think more about the Lord than ever before. Perhaps some scheme of man's is wanted to be put through successfully. In times like these we hear the "if's" of the weak. "If I am allowed to—I will remember the Lord's day and His work afterwards. I will do this and stop doing / (some other things)" and so the promises are made soon to be forgotten when the wind has passed over, sickness gone, health has been restored.

There are so many so-called God's children who never attend His services except at some special occasion. A memorial service, all-day preaching with dinner on the ground, with special emphasis on the dinner, or the protracted meeting is in progress. On occasions like these some become religious enough to go to church and perhaps hear the preacher. The compelling force of this class is on the outside. Listen to Philipians 3:12-13. " * * * work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." James 1:26. "If any man among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, this man's religion is vain."

The second class is composed of those people where the compelling force is within. God in the New Testament Scriptures offers salvation to

THE CAUSE OF GREY HAIR.

Hair grows grey by reason of the same cause which produces dwarfed yellow stalks of corn instead of strong dark green growthy stalks—lack of nutrition. Hair, like the crops of the field, must be fed, either naturally from the scalp as the stalk of corn is fed from the soil, or artificial hair food may be applied as fertilizer is applied to the soil to enrich it. Unless your hair is supplied with its natural oil—the food on which it subsists—you may expect it to cease its flourishing and lose its natural lustre, color and beauty. The hair must have food on which to live. Don't neglect it or it will lose its lustre, become stiff and coarse and eventually grey. Begin now and prevent the appearance of age by using a natural hair oil, "La Creole." It will keep the hair soft, fluffy and beautiful. Ask your dealer and if he can't supply you, send \$1.00 to the Van Fleet-Mansfield Drug Co., Memphis, Tenn., for a trial bottle.

the lost. "He that believeth on the Son hath everlasting life." Jno. 3:36 and 6:47. "For other foundation can no man lay than is laid, which is Jesus Christ." I Cor. 3:11. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. "Believe on the Lord Jesus Christ, and thou shall be saved, and thy house." Acts 16:31. While God is offering salvation to the lost, He is at the same time offering rewards to the saved. "If a man's work abide which he hath built thereon he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved, yet so as through fire." I Cor. 3:14-15. "Each man shall receive his own reward according to his own labor." I Cor. 3:8. "Behold, I come quickly, and my reward is with me, to give each one according as his work shall be." Rev. 22:12. Not only does this teach that rewards will be given, but also there will be degrees in awarding the rewards, according to his own, not another's, labor. A man will work in the same degree as is his fervency in his work. One man may go about his work with a cold, indifferent mood. Another thing about the work very zealously. Each man works according to his conviction. If you have a conviction, live that conviction. Let us look at the result of some men who lived their conviction, because they were fervent.

A man (Caesar) was born and for years afterwards we have the Roman empire. Martin Luther would have gone to Worms, even had every tile there been a devil. The result of his going was the great Reformation. The result of the fervency of John Wesley and a few friends is Methodism. The fervency of a hay-stack prayer meeting gave to America her great missionary movement. In early life it was Paul's conviction that to persecute the Christian was right. He lived his conviction. He was shown the error of his life, convicted of sin, converted, and then with an unspeakable fervency he preached Christ. "I determined not to know anything among you, save Jesus Christ and Him crucified." (I Cor. 2:2.)

"Fervent" means "to be boiling hot, glow, burning, zealous, warm in feeling." In "serving the Lord" decide whether you are hot or cold. Then read Rev. 3:15-19. If you have been or are now cold, "be zealous therefore and repent."

J. H. GUNN.

A Scottish farmer was one day selling some wool to a carrier, and after weighing it in the yard he went into the house to make out an invoice. Coming back he missed a cheese which had been standing on a shelf behind the outer door, and, glancing at the bag of wool, he observed that it had suddenly increased in size.

"Man," he said to the carrier, "I hae clean forgotten the weight o' that bag. Let's pit it on the scales again."

The carrier could not refuse. Being duly weighed, the bag was found to be heavier by the weight of the cheese inside. A new invoice was made out, and the crest-fallen car-

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THE BIGGS SANITARIUM, Asheville, N. C.

rier went away. The farmer's wife at once missed the cheese, and, rushing to the yard, told her husband that some thief had stolen the cheese.

"Na, na, Meg," replied the farmer, quietly, "I hae just selt the cheese for two shillin's the pund."—Ex.

"A group of Northerners at a hotel in Louisville were poking fun at the partiality of Southerners for the titles of "Colonel," "Major," and "Judge."

"What is a colonel hereabouts?" asked one of the group, and there immediately followed a discussion. Finally a colored attendant was drawn in.

"Well, gents," said the negro, "dere's lots of ways to answer dat question. I've knowed folks what was born kunnels—it jest run in de blood foh generations. An' I've knowed folks what was jest ap'nted to be kunnels. An' yit others what was made kunnels by bein' kind to cullud people. For instance, any man dat gives me a dollah is a kunnel to me hencefo'th forevah."—Ex.

"Is it impolite to begin a sentence with 'Oh, say?'" "I don't know that it's impolite, but it's misleading. I invariably stand up under the impression that some one is about to sing 'The Star Spangled Banner.'"—Washington Star.

Eleanor: "Is that sulitor of yours ever going to acquire courage enough to propose?"

Edith: "I think not. He's like an hour-glass."

Eleanor: "How's that?"

Edith: "Why, the more time he gets the less sand he has."—Puck.

Clerk: "Let me show you our latest machines. We have a motor car now that can climb any hill on earth."

Chauffeur: "That's nothing. The last one you sold me tried to climb a tree."

"There will be fewer divorces," she said to a reporter, "when men treat women as their equal."

"Do you know the kind of wife my ideal is?" a married man once said to me.

"Of course I do," said I; "your ideal wife is the kind that's tickled to death over a birthday present of a bag of flour."—Ex.

BACK TO HEALTH BY NATURE'S ROUTE.

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